SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS.

JUNE 6, 1876.

POLITICAL.

EUROPEAN.

The *Akhbár Khair Khwáh Oudh* of 24th May writes:—"There is likely to be some confusion in the political affairs of Russia and Austria."

GENERAL.

The *Akhbár Khair Khwah Alam* of 26th May writes:—"A Maulvi has arrived at Mecca who predicts that within ten years all the eastern countries will fall into the hands of the Sultán of Turkey, and the western ones, together with the city of Tulend *(sic)*, into the hands of the Sultán of Morocco."

NATIVE STATES.

The *Oudh Akhbár* of 19th May says:—"It is proposed to introduce new arrangements into the state of Jaipur in respect of all the thannas and land duties."

The *Nur-ul-Absar* of 1st May writes an article "on the loyalty of native states and natives in general."

A correspondent of the *Daily News* has startled Englishmen in England by saying that "half-prepared (for war),

independent native states and their people are inimical to the British Government, and that in the event of a foreign power attacking India, they would fight against England, &c., &c., &c."

There is a feeling of self-conceit in the minds of these correspondents which makes them think that Government will do as they suggest. It is very evident that if Government were to act upon such silly advice, a host of difficulties would soon arise. It would be forced to send officers of rank and position among new tribes and into new states to establish its security: it would be obliged to enlist fresh forces: there would be necessity for more English soldiers in India just when European powers are strengthening their armies: the enmity and malice which are supposed to be embosomed in natives would, without doubt, burst forth: chagrin would be engendered in the hearts of deposed rulers, with whom not only their own but the subjects of Government would sympathize, and who would join them when they could. Khán Bahadur, Náná Ráo, and the king of Delhi are examples, for no rebel bands went over to powerful rulers during the mutiny; they joined the deposed ones. God forbid! but if the British Government should ever be involved in war with a foreign power, these rulers would fight among themselves, not against England. In the case of deposed rulers, rebels from British territories would raise them to power again, and cause disturbances within British jurisdiction. Government would then be able to manage only with great difficulty and trouble, and probably could not oppose the invading army. It was proved in the mutiny of 1857 that neither these rulers nor their subjects caused any disturbance. If they had not been steadfast, would not their people have joined the rebel ranks and doubled the number? Natives are not so blind as not to see that peaceful times are a blessing. They are not likely to bring the curse of distress and misery upon themselves.

The *Nizám-ul-Akhbar* of 15th May says:—We advise Government, in order to please the noblemen of India, to give

up the Berars to the Nizám, so that other rulers might have more reliance upon British promises. We believe that native rulers will no longer harbour those suspicions that they have just now if the Berars are handed over to the Nizám, even though so much delay has ensued.

The *Urdu Akhbár (Akolá)* of 20th May says:—"This paper is published in the Berars, and ought to be considered the mouthpiece of public opinion here. If all the people of Berar were asked whether it would be advisable to make the provinces over to the Nizám or not, or whether they would be pleased at the restoration of the Berars, we believe only 2 or 3 per cent. would be displeased, and all the rest overjoyed. The 2 or 3 per cent. would be those Brahmins who hold exalted positions just now in the Berars."

The *Ashraf-ul-Akhbár* of 21st May writes:—"Muhammad Ali, Thanadar, with 50 foot and 25 mounted men of the Jaipur army went to Gondah to apprehend a criminal whom they captured, but the people released him by rising against the sepoys. Many were wounded and one was killed. We regret to find that the Maharájáh's subjects have not the slightest fear of him."

The *Rahbar-i-Hind* of 20th May says:—"Lotteries are forbidden now in native states, and final orders against the practice have been issued in Travancore."

The *Adib Alam* of 19th May writes:—"It is the intention of the Maharájáh of Gwalior to build a stone wall right round his city and cantonments, and establish charitable dispensaries throughout his dominions."

The *Mufid 'Am* of 15th May says regarding the state of Tonk:—"A Brahmin of the village of Baislo complained to Ibad-ullah Khán, the Nawab's son, that a mahajan owed him Rs. 51, and promised Ibad-ullah a fourth of this sum if he could recover the money for him. The prince sent for the mahajan and cast him into prison, but when the Mahajan saw

that this was done merely for the sake of 25 per cent, he paid the fourth and went off home. The Brahmin complained again, and the mahajan was once more sent for and imprisoned, but this time he paid seven annas in the rupee and got back his liberty. The Brahmin, however, complained a third time, when the mahajan was again summoned and obliged to clear the debt, out of which 25 per cent. was extorted a second time."

Another similar case is reported by this paper to have occurred in Tonk.

The *Kar Námá* of 22nd May writes regarding Jamú in Kashmir:—"On the night of 2nd May certain policemen beat a clerk employed in the civil department on a charge of rape, and brought him to the police-station. The manager and inspector of police received Rs. 200 from the clerk and a necklace from the injured woman, and released them both. The Maharájá on hearing this flogged the police officers and imprisoned them to await fit punishment hereafter."

The *Virt Dhárá* of 15th May writes:—"Last Friday a darbar was held at Baroda for all state pensioners and officials, but as many of these gentlemen did not appear in time, Mr. Melville was enraged, and we hear he abused them. Had the Maharájá done so they would have come with their complaints to the Resident, but what course are they to pursue now?"

The *Nizám-ul-Akhbár* of 22nd May writes:—"We believe that during the reign of the Maharájáh of Pátyala, the entire management of state affairs was entrusted to the vazir, who was very popular. The British Government has, therefore, done well to appoint such an experienced minister to manage this state."

The *Akhbár Khair Khwáh Alam* of 26th May says with reference to the state of Tehri:—"The vazir has stopped all newspapers, because his tyranny and oppression of his people have found their way into print."

CABUL AND CENTRAL ASIA.

The *Rahbar-i-Hind* of 16th May says:—"The Amír has sent orders to the rulers of Kandhar and Koram to send four regiments each to Kabul, without delay. It is said that the Amír intends sending an expedition to Shanwari and Maihmand."

The *Najm-ul-Akhbár* of 16th May writes:—"The Sháh of Persia is about to make a tour through his north-eastern provinces, and will proceed in the direction of Meree. He has made Hussain Khán governor of Khorasán, and placed under his command eight guns, 5,000 troopers, and five infantry regiments."

The *Rahbar-i-Hind* of 20th May says:—"The ruler of Badakhshán has written to the Amír of Kabul to say that Jahandar Sháh, the former ruler, who concealed himself for four years, has now appeared at Kalab with 2,000 men, and that he intends attacking Badakhshán."

The *Matla-i Nur* of 23rd May says:—"We believe the *Russian Invalide* spread the report that it was the intention of the Sháh of Persia to advance upon Merv, but it now states that the British ambassador in Persia advised the Sháh to do so, telling him that if he took the town, Russia could not have it. When the Russians, however, heard this, they explained matters to the Sháh who set aside his intentions."

The *Akhbár 'Am* of 24th May writes:—"The Amír of Kábul is vieing with our Empress of India. A meeting of the nobility and gentry of Kábul has been held, and among other matters was discussed the propriety of conferring the title of 'king' upon the Amír."

FRONTIER.

The *Núr-ul-Anwár* of 27th May says:—"It is rumoured in Peshawar that British troops will proceed to war again on the 21st May."

THE QUEEN'S TITLE.

The *Sayad-ul-Akhbár* of 10th May writes:—"We are very sorry to find so many people in England opposed to the Queen's new title. The different nations of Europe will rejoice in proportion to the timidity which Government has exhibited in this matter. Germany and Russia are watching the discussion on the Queen's Title Bill very attentively. Mr. Disraeli's popularity has diminished considerably by the passing of the bill, and a change in the course of events would not surprise us."

THE PRINCE OF WALES' VISIT.

The *Khair Khwáh Alám* of 19th May writes:—"What results—good and bad—have accrued and will accrue to natives by the visit of the Prince of Wales?

"The doubt in natives' minds as to the fact of there being a king at all has now been set at rest: they have seen him, and he has seen his subjects. The Queen has been induced to associate herself more with the country and assume the title 'Empress of India' because of the loyalty of the natives to the Prince. But we regret that some Europeans, who cannot bear to hear us talked about, and who wish us swept off the face of the earth, do not approve the title. The Prince's visit has impressed Her Majesty's mind with our submission and fidelity, and we believe neither she nor her successors will ever doubt our loyalty. The disgrace which India brought upon herself by assassinating Lord Mayo and the Chief Justice of Bengal, and raising the mutiny of 1857—all of which acts prevented any confidence being placed in her—are now removed by the safe return of His Royal Highness to England, and the estrangement between both nations has since disappeared. The Prince has learned that some Europeans have no respect for natives, be they ever so respectable. We instance what took place at the Táj, and ask if he will ever forget the harsh treatment which he knows we have received? He has read the rude things the English press said about

him. God only knows what punishment we might have been subjected to had we done likewise, and how long the scandal would have attached to us! We thank God that His Royal Highness has taken with him, on his enlightened mind, impressions of our respectability, submission, and obedience: he has become convinced of the fact that we poor creatures are not insolent and highhanded; he has seen our rájáhs, nawábs, and rulers, and exchanged presents with them, and he has learned what support they are to our country: he has satisfied himself that we are talented, and he has sympathized with the relations of the late Maharáján of Patyala. Notwithstanding Sir Salar Jang's great mistake in not having allowed the Nawab of Haidarabad to pay his respects to the Prince (despite the Nawab's minority and delicate state of health), we believe His Royal Highness has accepted his excuses, and will think nothing more of the matter. At the beginning of our article we offered to speak of the bad results attending the Prince's visit, but we cannot remember that there are any.

We natives ought now to understand that the Prince's visit is a prognostication of the intention of our sovereigns to visit India betimes and ascertain our condition themselves. The Prince has established the foundation of his magnanimity, intellect, administrative powers, and care for the poor, and probably he or some of his successors will raise a grand structure on this excellent foundation, under the roof of which natives of India will enjoy unlimited ease. With this hopeful sentence we conclude this article, and pray to God that the architect might soon come to complete the grand edifice."

ADMINISTRATIVE (GENERAL).

The *Agra Akhbár* of 20th May writes:—"It is said that our Government is a benevolent one, and that it has the good of the people always at heart, &c., &c.; but times have changed lately, for laws are enacted now that weigh us down completely. The very window through which Government formerly viewed us is now turned into a hornet's nest. What was

there wrong with the old laws that they have been turned inside out? They were framed by wise men, and we learnt to obey them, because they were light upon us: we therefore do not see why they have been set aside. Act XVIII. of 1873 is injurious to us, and we all complain against it, but we complain specially against the establishment of a Small Cause Court at Mirzapur, because we see no valid reason for this institution. Every one in the district is displeased with it, including plaintiff and defendant: Government reaps no benefit, and we vote for the Judge's Court which is self-supporting. By the establishment, however, of the Court of Small Causes, the Judge's Court here must close. When work in this district was heavy, the existing Courts were supposed to be sufficient, but now that it is light, the Small Cause Court has come to the rescue!"

MILITARY.

The *Oudh Akhbár* of 21st May says:—"Many English papers speak of the present state of the native army, and say it is not sound, although it is in a better state now than it has ever been. Yes, it is true that the standing army is small, and it would not matter if it were augmented by 10,000 or 20,000 more men, but why should this be done if there be no necessity for it?"

EDUCATIONAL.

The *Vakil-i-Hindustán* of 20th May says:—"We learn that the Government branch schools in this city (Amritsir) have just received their salaries, but for March only. If pay for April were also issued, it would be well. We beg to inform the Director of Public Instruction that if his schoolmasters are paid monthly they will work with zeal and never evince laziness."

THE PRESS.

The *Vakil-i-Hindustán* of 13th May writes:—"Let come what will, but native editors of merit and their correspondents ought to rejoice that their weighty arguments and effec-

tive articles have drawn the attention of parliament towards them. Although the rumours regarding the interference of parliament are so disheartening and discouraging to the ambition of natives, still, thank God, our honourable parliament is not as despotic and tyrannical as Asian rulers. We admit, after the experience of many years, that our peerless Government has no other principles except those of justice and mercy. Native editors ought not therefore to lose heart, for there are hundreds of members in parliament who are ready to maintain India's cause, and it is consequently a difficult matter for the freedom of the native press to be suppressed. If the principles of our Government did not comprehend those of justice and mercy we would not have felt surprised had the independence of Urdú papers ceased long ago, and India been kept in the darkness of some countries,—but this is not the case."

The *Rahbar-i-Hind* of 13th May writes:—"To deprive the native press of its freedom would be to ruin the affairs of the country, be they political or national. What do the English require of us, probably true loyalty. What do we expect of the English, certainly full justice. They are civilized and learned, and we are making progress in these things. We ought to abstain from vindictiveness, and all our disputes and quarrels (which ought to be maintained with politeness and love) should be with the object of making loyalty and justice perfect. See what the native press is doing! It urges the natives to persevere in loyalty, and inclines Government to be just. In this case the greatest as well as the smallest paper is doing a great deal. We do not think it does aught else. If any paper acts contrary to the wishes of Government, it has the power of instituting an action against them in the criminal court, and on proving them to be at enmity with the state can annihilate them."

The *Mufid-i-Am* of 15th May says:—"We regret to find that Sir John Strachey has stopped the subscription of colleges and schools to Urdú newspapers. We believe the

now that are now taken will also cease next year, and we feel certain that when support is withdrawn from a paper it must collapse, because no paper can exist on native support.

"Are the expenses of the Public Works Department and those of Government itself so very correctly accounted for that not one rupee even is wasted? We believe Government money to be thrown away in such cases, and consider it would be a hundred times more profitable to lay it out on rewards to authors of new works and Urdú newspapers."

The *Vrit Dhdra* of 8th May says:—"We have derived numerous benefits from British rule, particularly "freedom of the press;" but many thoughtless and tyrannical Englishmen are displeased, and are planning to have our press freedom taken from us. Nothing has yet been done in the matter, and we believe Government will do nothing."

The *Nur Afshán* of 25th May writes:—"When the native press found it to be the intention of Government, and the desire of the English press to deprive native newspapers of their freedom, there was much confusion, and instead of petitioning Government for mercy, the native press took upon itself to abuse English newspapers, and to impute evil intentions to Government. One paper was so enraged as to say on the impulse of the moment 'that it was great crime to be a native, &c.'

"This shows us what nonsense native papers write, and how ruinous to their wishes are their articles."

PRIVATE McGRATH'S CASE.

The *Khair Khawáh Alam* of 19th May is of opinion that "the usual plea of drunkenness will be urged, and Private McGrath, of Her Majesty's 2-22nd regiment, released after a slight fine or imprisonment."

The *Panjáb-i-Akhbár* of 20th May writes:—"God alone knows what distress the memorials of unfortunate 1857 will bring upon us, and how many lives will be lost through them!

We and our native contemporaries have frequently begged of our just and merciful Government to remove those memorials that excite stupid and ignorant persons, in order that poor natives might no longer be oppressed by unenlightened Europeans, but nothing has yet been done towards this. It is not strange for such persons to be excited on seeing these memorials, nor for educated people either, whose boast is that they rule natives; for their temperament must undergo a change at some time or other. Doubtless, these excited feelings serve to keep us out of our rights, and they might do worse hereafter.

We have not yet told our readers of the dreadful event at Sháhjahánpur. While the 22nd regiment at this station was at parade, a soldier suddenly left the ranks and killed three natives with his rifle. The criminal was at once arrested, and when asked his reason for such an act, he said that ever since he saw the memorial well at Cawnpore he took an utter dislike to natives, and determined to be avenged upon them. We consider this reason a very absurd one: it is an act similar to other savage acts of soldiers who consider natives nothing better than birds and beasts. He made this excuse to be released, thinking that the authorities had forgotten the proclamation of 1858, and that after commending him for the deed they would release him. But it remains to be seen if he is pardoned: we think he will meet with his deserts, and if not released for feigned madness, he will see the gallows.

We have given our private opinion, and if what we have said actually takes place, it will not surprise us. Blood will boil, and man in a state of excitement and desperation will do anything. These memorials are provoking to excitable people, and have the same effect as salt upon sores. When ignorant people see them their uncontrollable passions rise. Truly, it is enough for you to say *hoo* to a madman. We do not know why such a wise and merciful Government continues to raise these memorials. Are not written memorials and historical events sufficient instead of these dreadful monuments? Hindustánis imbibe extreme fear from them, and tremble in

the same degree as the European savage raves and fulmes at sight of them. The principles of our Government are to establish love between ruler and ruled, but such dreadful monuments have a contrary effect. Though we are aware that the blame of a single savage's acts cannot reflect upon a whole enlightened nation, still the foresight, wisdom, mercy, and justice of Government incline us to beg most earnestly that it will annihilate at once such monuments, and rest satisfied with historical ones, otherwise it will appear to us that Government itself is malicious in a certain degree."

LOCAL AND MISCELLANEOUS.

The *Urdu Akhbár* (*Akola*) of 20th May complains of the irregularity of the post-office in the Berars.

The *Lawrence Gazette* of 16th May writes :—"Our Agra correspondent informs us that a European gentleman and his wife raised the alarm that a kerosine lamp fell upon an Ayáh in their service and set fire to her clothes. The police were informed, and the thanadár was told by the Ayáh that her mistress set fire to her clothes without cause. The thanadár took the woman off to the Magistrate, before whom she stated that her master told her to close the door, and she proceeded to obey when her mistress entered by another door, and on meeting her husband poured kerosine oil over here and striking a match set her clothes on fire. This sweepress after making her deposition died. The lady denies burning the Ayáh, and attributes the accident to the falling of a lamp upon her. The Ayáh's husband says he was present at the bungalow when his wife cried out—'come they have burnt me :' he entered and found his wife ablaze running about the room pursued by the lady who was beating her. He endeavoured to put out the blaze, but the lady turned him out, he having received some burns. The case is undergoing trial."

The *Nasir-ul-Akhbár* of 21st May says :—"The Commissariat, Canal, Customs Departments, and District Courts were notorious for corruption, but the railway has outstripped

them all. You cannot have your goods despatched unless you make presents or have friends. Corn, &c., will sometimes go bad, and during seasons of famine the railway people will plunder you; coolies and peons have grown rich. Your request at a station will not be acceded to by the Babu unless you make it with a present. He who gives not, in the first place, does not find his goods despatched, and in the second place, if sent at all, never finds them sent in time."

The *Koh-i-Nur* of 20th May writes:—"Panjáb Northern State Railway. There are few Panjáb vernacular papers that do not complain against this railway, yet no one appears disposed to redress our grievances. It is now summer, and the carriages are small, still no one cares how passengers are forced into them: nor does any one attend to the supply of water for thirsty people. These are annoyances that human nature cannot suffer. The ease and comfort in the East Indian Railway, and Sindh, Panjáb, and Delhi Railway third-class carriages are far superior to what similar carriages along the Peshawár line afford. These discomforts could be removed without much expense, provided railway officials considered black men to be *men*, and issued their commands in a dignified manner. It appears that experienced railway officials have not joined this line yet, otherwise they would compel their subordinates to carry out all orders for the convenience and comfort of passengers in a satisfactory manner."

The *Vakil-i-Hindustán* of 20th May says:—"A respectable native, desirous of sending his female relations to Lahore, arrived at the Amritsir station some minutes before 7 o'clock, and paid for two tickets. When the train was about to leave, the doors of the carriages were closed, and the women were left behind. When Mr. Sarkie, the stationmaster, was asked to send them by the 9 o'clock train, or return the price of the tickets, he took back the tickets but retained their value, so that in the end the unfortunate person hired an ekká and sent his relations off. If this is true, it ought to be enquired

into, but if after enquiry no punishment be inflicted, some day or other the Panjáb railway will be abused, and the Panjáb Government inundated with complaints."

The *Oudh Akhbár* of 24th May writes :—"If this news is correct—*viz.*, that an English lady burnt her Ayáh to death—it is the first instance of the kind during the whole period of British rule, and ought to be inquired into thoroughly.

The *Rahbár-i-Hind* of 23rd May writes regarding Gurdáspur :—"Adversity has overtaken the police here for the last few days. As soon as a complaint is made against a policeman, whether it be true or not he is at once fined, or punished in some other way. A deputy inspector and a sergeant have been fined and imprisoned."

Paragraphs on the following subjects continue to circulate :—

Freedom of the press.

The title of king for the Amír of Kábul.

Meeting of Lord Lytton and the Prince of Wales in Egypt.

The Etah Court's leg case.

Private MacGrath's trial.

A lady burning her Ayah to death.

Oppressions in Tonk.

Scindhia's reply.

Increase of pay to sepoys.

LIST OF PAPERS EXAMINED.

Name.	Date.	
	1876.	
Risalah Anjuman Rafah, ...	March	
Rahnuma-i-Hind, ...	April,	11th
Nûr-ul-Absâr, ...	,,	15th
Ditto, ...	May,	1st
Iflahûr-ul-Akhbâr, ...	,,	5th
Vrit Dhâra, ...	,,	8th
Sayad-ul-Akhbâr, ...	,,	10th
Vakil-i-Hindustân, ...	,,	13th
Rahbar-i-Hind, ...	,,	13th
Urdû Akhbâr (Akola), ...	,,	13th
Tohfah-i-Kashmîr, ...	,,	13th
Gwalior Gazette, ...	,,	14th
Lama-i-Nûr, ...	,,	14th
Murakkai Tehzib, ...	,,	15th
Anjuman Akhbâr, ...	,,	15th
Sadiq-ul-Akhbâr, ...	,,	15th
Patyala Akhbâr, ...	,,	15th
Mohib-i-Hindh, ...	,,	15th
Nizam-ul-Akhbâr, ...	,,	15th
Iftakhar-ul-Akhbâr, ...	,,	15th
Mârwâr Gazette, ...	,,	15th
Mufid-i-'Am, ...	,,	15th
Vrit Dhârâ, ...	,,	15th
Sudarshan Samachâr, ...	,,	15th
Rahbar-i-Hindh, ...	,,	16th
Najim-ul-Akhbâr, ...	,,	16th
Khair Khwâh-i-Panjâb, ...	,,	16th
Lawrence Gazette, ...	,,	16th
Nayar-a-'Azam, ...	,,	17th
Oudh Akhbar, ...	,,	17th
Akhbâr-i-Am, ...	,,	17th
Rohilkhand Akhbâr, ...	,,	17th
Tajul Akhbâr, ...	,,	18th
Nyer-a-Akhbar, ...	,,	18th
Akhbâr-i-'Alam, ...	,,	18th
Oudh Akhbâr, ...	,,	19th
Aligarh Institute Gazette, ...	,,	19th
Khair Khwâh Alam, ...	,,	19th
Albert Gazette, ...	,,	19th
Social Science Congress Gazette, ...	,,	19th
Adib-i-'Alam, ...	,,	19th
Louh-i-Mahfûz, ...	,,	19th
Nûr-ul-Anwar, ...	,,	20th
Urdu Akhbâr (Akola), ...	,,	20th
Koh-i-Nûr, ...	,,	20th
Vakil-i-Hindustân, ...	,,	20th
Rahbar-i-Hindh, ...	,,	20th
Sayad-ul-Akhbâr, ...	,,	20th
Muir Gazette, ...	,,	20th
Panjâbi Akhbâr, ...	,,	20th
Anjuman-i-Panjâb, ...	,,	20th
Tohfah-i-Kashmîr, ...	,,	20th
Rohilkhand Akhbâr, ...	,,	20th
Anjuman-i-Hind, ...	,,	20th

LIST OF PAPERS EXAMINED.

Name.	Date.	
	1876.	
Agra Akhbár,	May,	20th
Lytton Gazette,	,,	21st
Nasír-ul-Akhbár,	,,	21st
Núr-ul-Islám,	,,	21st
Ashraf-ul-Akhbár,	,,	21st
Oudh Akhbár,	,,	21st
Ahmadi-ul-Akhbár,	,,	21st
Gwalior Gazette,	,,	21st
Dabdaba-i Sikandari,	,,	22nd
Koh Núr,	,,	22nd
Punjab Akhbár,	,,	22nd
Nizám-ul-Akhbár,	,,	22nd
Sadiq-ul-Akhbár,	,,	22nd
Shaikh-i-Túr,	,,	23rd
Rahbar-i-Hind,	,,	23rd
Mirát-i-Núr,	,,	23rd
Lawrence Gazette,	,,	23rd
Khair Khwáh, Oudh,	,,	24th
Oudh Akhbár,	,,	24th
Akhbár-i-Am,	,,	24th
Jahán-i-Túr,	,,	24th
Khair Khwáh-i-Hind,	,,	24th
Anjam-i-Asám,	,,	24th
Rohilkund Akhbár,	,,	24th
Nasír-ul-Akhbár,	,,	24th
Shams-ul-Akhbár,	,,	24th
Núr Afshán,	,,	25th
Taj-ul-Akhbár,	,,	26th
Tahzíb-ul-Akhlaq,	,,	26th
Oudh Akhbár,	,,	26th
Khair Khwáh-i-'Alam,	,,	26th
Rohilkund Akhbár,	,,	27th
Núr-ul-Anwar,	,,	27th
Mihr Gazette,	,,	28th
Anwar-ul-Akhbár	,,	28th

P. ROBINSON,
Govt. Reporter on the Vernacular Press of Upper India.